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common denominator and rescuing them from the mystic interpretations of curiosity hunters and mythologizing visionaries." The fifth chapter on "The Decline of the Handicrafts" discusses the vitality of hand work as a form of industrial activity and will be found of special interest to American readers. The author does not share the views of those writers who predict the annihilation of this class of workers. Handiwork is not perishing, he says, but is rather being restricted to the country where its peculiar advantages can best be realized. These five chapters form a treatise on economic history of so stimulating a character that we may safely predict for the volume an extended use in American institutions as an introduction to the study of economic theory. Of the remaining portions of the volume the chapters on "Union of Labor and Labor in Common," "Division of Labor," and "Organization of Work and the Formation of Social Classes" are thoughtful analyses of phases in our industrial development. The two chapters on "The Genesis of Journalism" and "Internal Migrations of Population and the Growth of Towns" might well have been omitted as destroying the unity of the work and possessing local rather than general interest.

The edition reflects great credit on its translator, Dr. Wickett. It shows painstaking care in its preparation, has closely followed the German text, and presents in a gratifying degree the graphic style of the original.

FRANK HAIGH DIXON.

The Early Age of Greece. By WILLIAM RIDGEWAY. In two volumes.

Vol. I. (Cambridge: University Press. 1901. Pp. xvi, 684.)

GROTE doubted the wisdom of Bishop Thirlwall in casting discredit upon the statement of Herodotus (i. 57, 58) that the ancient Pelasgi were barbarians. What would he have said of the new theory of Professor Ridgeway which makes them the original inhabitants of the greater part of the Hellenic peninsula, and the authors of the splendid "Mycenaean" civilization!

Two comparatively late discoveries have slowly changed the attitude of the best scholars toward the problem of the Mycenaean culture. One is the discovery that the source of Aryan migration, at least in the periods to be considered in discussing the Mycenaean problem, was not the central tablelands of Asia, but central and southern Europe; the other is the discovery that the "Achaean" civilization represented in the Homeric poems is not identical with, but distinct from and later than the Mycenaean. And as the rapid progress of scientific excavation has enlarged the area over which the Mycenaean culture is known to have prevailed, and at the same time brought to light more and more impressive evidence of its richness and grandeur, it has become more and more imperative that some rational answer be given, at least provisionally, to the question—what was the people which produced this culture? This volume of Professor Ridgeway's marshals the archaeological, literary and linguistic evidence on which his identification of the Mycenaean people with the

ancient Pelasgians is based ; a second volume, already in the press, will present the evidence for this identification to be drawn from institutions and religions.

The first chapter gives a convenient survey of the prehistoric remains and their distribution, compiled, of course, from the works of Schliemann, Furtwaengler and Loeschke (not Loesche, as the name is continually misspelled), Helbig, Tsountas and Manatt, Frazer and the current archaeological journals. After passing in review the whole area in which Mycenaean remains have come to light, the chapter closes with a brief estimate of that remarkable civilization. It was characterized by remarkable skill in architecture, by the universal use of bronze as a metal (succeeding an employment of stone for weapons and implements), by lustrous pottery of artistic form and ornamentation, and by inhumation, not cremation of the dead. The authors of this culture of the eastern Aegean brought it to a glorious zenith between 1500 and 1200 B. C. When not disturbed by conquest, as in Attica, it passed gradually over into the culture of the classical period. "Our first real knowledge of the physical aspect of the race who produced the Mycenaean culture, has now been given us by the discovery at Cnossus of a beautiful 'life-size painting of a youth with an European and almost classical Greek profile.' "

The second chapter, the *pièce de résistance* of the book (pp. 80-292), asks and answers the question "Who were the Makers?" "What people produced the Mycenaean civilization is the most important problem in archaic Greek history." The chapter is an expansion of the author's paper in the *Journal of Hellenic Studies* for 1896 entitled, "What People made the objects called Mycenaean?" It was natural, after the brilliant discoveries of Schliemann in 1876, that scholars should hasten to identify the culture of the Mycenaean age with that revealed in the Homeric poems. It was "Achaean." But closer study since then has brought out such remarkable differences between the two cultures as to make their identification more than doubtful. A survey is therefore taken of the various races who have dwelt on the spots where Mycenaean remains have been discovered, in an effort to determine which was the most probable author of the Mycenaean culture. In Peloponnesus and Crete, the two most important centers of Mycenaean culture, a strong argument is developed that an indigenous, melanochroous population, which became the "Helots" of the one and the "Pelasgians" of the other after conquest first by the Achaeans and next by the Dorian Hellenes, was the author of the so-called Mycenaean civilization. The claims of the Darians are easily disposed of. The Achaean claims are with more difficulty, but no less surely, disproved, beginning with the Peloponnesus, and gradually covering all the regions in which Mycenaean remains have been found. The Greek traditions show that "whilst there is no tradition of an Achaean occupation of Attica and other prominent seats of the Bronze Age culture, in every instance we could point to legends which connected the monuments with the Pelasgians. According to Homer, the Achaean civilization belonged to the Iron Age, and was therefore later than the

Mycenaean." According to Greek tradition this Achaean domination lasted for about 150 years, and during this period the full Mycenaean culture suffered decline.

The claims put forward for Carians, Phoenicians, Hittites, Goths and Byzantines as the authors of the Mycenaean culture are successively and more easily refuted, and the fact that different bodies of Pelasgians were known under different names, as Minyans, Athenians, Arcadians, Danaoi, Argeioi, Ionians, is also successfully explained. It appears that "all the pre-Achaean royal families of Argolis, Laconia, Messenia, Arcadia, Corinth, Megara, Attica, Phocis, Boeotia, and Thessaly, and even Libya, all derived their lineage from Poseidon, from whom were also sprung the non-Achaean Phaeacians, and the Cyclops of the west; whilst on the other hand the Achaean chiefs were sprung from Zeus." The Ionians of Asia Minor had the cult of Poseidon as their common bond of union, while the worship of Zeus at Athens, Olympia, Ithome, and Crete was of comparatively recent date. Such conclusions are fair samples of the unifying results of Professor Ridgeway's main contention. Hitherto fragmentary items of archaic Greek history are given an appropriate place in a fair edifice of historical evolution. Although the evidence from Crete is as yet insufficient to enable us to judge of the relative age of the Mycenaean culture there as compared with that on the mainland of Greece, still legend and geography unite in indicating that "the focus of the Mycenaean grand style" was on the mainland of Greece; not in Attica, but in the richer Argos and Boeotia. "It was probably under the shelter of the great walls of Tiryns, Mycenae, and Goula, that the Pelasgian art took its highest form."

Chapters III.-IX. support this main contention, which is thus far based mainly on the literary traditions of the Hellenes, with all the available archaeological evidence. "The Homeric Age" (chap. III.) is shown to have differed from the preceding Mycenaean age in many essential criteria of culture. "Whence came the Achaeans?" (chap. IV.) is answered by tracing this fair-haired Celtic race from "the head of the Adriatic and from the great fair-haired communities of central Europe." "The early Iron Age in Europe" (chap. V.) attempts to show "that at Dodona itself, in Bosnia, and in all central Europe" there are traces of the same "Achaean" culture which the Homeric poems exhibit. "The round Shield" (chap. VI.) is shown to be the characteristic both of the Achaeans and of the folk of central Europe. As regards "Inhumation, Cremation, and the Soul" (chap. VII.), the practice of cremation and the attendant conceptions of the soul are shown to have proceeded from the forest regions of Europe down into the Pelasgian peninsula. "The Brooch" (chap. VIII.) is in like manner shown to have passed from north to south, as well as "Iron" (chap. IX.). This group of chapters is much the most satisfactory part of the book, and will provoke far less controversy than the rather strained literary interpretations of chapter III., or the daring identifications in the last chapter on "The Homeric Dialect." Here the theory that the

Homeric poems were composed on the mainland of Greece, already successfully launched by English scholars, is ably defended, and the surprising conclusions are ably drawn that the autochthonous Pelasgian race in ancient Thessaly and Arcadia, when covering the larger part of the lower peninsula, and before the intrusion of the fair-haired Achaeans, developed the literary Aeolic dialect and the hexameter verse, in which the Homeric poems were first composed. These poems are therefore Pelasgian, with an Achaean infusion after the Achaeans became the conquering and ruling caste.

Many details in this long and variegated argument will doubtless be disputed and disproved. The book invites *adversaria* as much as a book of Wilamowitz-Moellendorff ; but its main contentions are likely to maintain themselves, and they reflect great credit on the penetration and comprehensiveness of the best English classical scholarship.

BERNADOTTE PERRIN.

Roman Public Life. By A. H. J. GREENIDGE. [Handbooks of Archaeology and Antiquities.] (London and New York : Macmillan. 1901. Pp. xx, 484.)

In his preface the author states that "the object of this work is to trace the growth of the Roman constitution, and to explain its working during the two phases of its maturity, the developed Republic and the Principate." It was his desire "to touch, however briefly, on all the important aspects of public life, central, municipal, and provincial ; and, thus, to exhibit the political genius of the Roman in connection with all the chief problems of administration which it attempted to solve."

Those who are interested in the progress of scholarship in the field of Roman history have felt a great need of a convenient, up-to-date manual of the Roman constitution. To supply this want several books have recently appeared, among which may be mentioned Taylor's *Constitutional and Political History of Rome* and Abbott's *History and Description of Roman Political Institutions*, as well as the volume now before us. A merit which Mr. Greenidge shares with the two authors here mentioned is the acceptance of Mommsen's view of the imperial constitution—a view necessarily familiar to the Germans but comparatively unknown to the English reader. We were taught by Gibbon, Merivale, and Duruy that the Augustan government was an absolute monarchy disguised in republican forms ; but Mommsen has demonstrated that it was in fact a dyarchy, or joint rule of the *Princeps* and the Senate. Although Mr. Greenidge has well treated the constitution of the dyarchy, his space has not permitted him to show how it developed into the absolute monarchy of Diocletian. While regretting this limitation, the reader hitherto unacquainted with Mommsen's view will doubtless feel grateful for the light he receives from this volume. The description of the mature republican constitution, on the other hand, has nothing new for the English reader. But the treatment of this subject shows experience in dealing with legal and con-